

PREPARATION OF MISSIONARIES  
FOR AFRICA

A Statement Prepared under the Direction of the  
Missionary Personnel and Africa Committees as  
Revised in 1935

Including a Bibliography

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PREPARATION OF MISSIONARIES FOR AFRICAI INTRODUCTION - Historical Survey

Since the writing of the report on "Special Preparation for Missionaries appointed to Pagan Africa", published in the fourth report of the Board of Missionary Preparation, 1914, many events of wide significance, touching Africa, have occurred. For comprehensive outlook, and careful detail of statement this presentation of 1914 will not soon be superceded. It was based upon replies from missionaries in the field and edited by a discriminating committee. Wherever it may still be available, any one making a study of the subject will do well to read it. Only the great changes which have come about in the years since then justify a re-statement of the problems.

The Edinburgh Conference of 1910 marked a notable advance in the stating of aims and standards in missionary preparation. Ever since progress has been steady toward a more adequate equipment for each succeeding generation of missionary recruits. The unflagging interest of the Board of Missionary Preparation in promoting the careful training of candidates by investigation of requirements, through publications and annual conferences, assured progress. Since 1914, In America, the effort has been to offer differentiated training for particular types of service and for individual fields.

In 1917 a Conference held in New York under the auspices of the Committee of Reference and Counsel of the Foreign Missions Conference gave definite attention to "The Christian Occupation of Africa" and the immediate result was the introduction of courses for the study of Africa in several training centers, and the opening of the Africa Department in Kennedy School of Missions at Hartford.

The World War, carried into Africa itself in several significant campaigns and decisive encounters, and the recruiting of Africans for service in Europe, placed the continent in a new relation to Europe. After the war, the realignment of governmental responsibilities by the allotment of Mandated Territories brought problems of administration to the notice of a wider public. Certain inter-racial difficulties, labor problems, symptoms of racial consciousness among educated Africans, the vague application of the doctrine of "self-determination" - "Africa for the Africans" - called for a restudy of colonial problems. As a result a new attitude of cooperation has developed by which Home Governments have undertaken to provide better facilities for health protection, medical research, and education adapted to peoples still in tribal life.

Notable among these advanced policies are:- recognition of the principle of trusteeship, based upon Sir Frederick Lugard's "Dual Mandate"; the declaration by Sir Ormesby-Gore, after his careful study of the situation, that education for Africa ought to be Christian, and that the logical teachers

were the missionaries; the appointment of an Advisory Committee on Education to the British Colonial office; a complete reorganization of the government of the Belgian Congo inspired by King Albert and carried on by successive colonial ministers, governors general and Provincial governors; the "New Doctrine of Colonization announced in 1923 by M. Albert Sarrant, Colonial Minister of France; the proposal of France that North Africa be regarded as a part of France and that recruiting among the Africans be a recognized policy; and the organization of Inter-racial Commissions in South Africa, called locally Joint Councils of Europeans and Natives) in Johannesburg, Pretoria, Durban and several other centers.

Several events of real moment to Africa have come in rapid succession. The first Educational Commission to West, South and Equatorial Africa, sent by the Phelps-Stokes Fund, under the leadership of Dr. Thomas Jesse Jones in 1920-21, (See Report "Education in Africa", published by the Phelps-Stokes Fund, New York) made a detailed study, in the interests, and at the request of the Foreign Mission Boards, of educational work in Africa with a view to helpful suggestions for advance and correlation. It is not too much to say that this review of conditions, methods, and results has been probably the most stimulating ever undertaken for a mission field and has encouraged revision of and advance in African education in a marked degree. That its value was recognized in influential circles is evidenced by the second Educational Commission, sent to East Africa, at the desire of the British Colonial Office, and the British Missionary Societies in the winter of 1924. (See Report, "Education in East Africa", published by the Phelps-Stokes Fund, N.Y.)

One most significant result of the Phelps-Stokes Commissions was the organization in 1925 of the Jeanes Teachers Training School at Kabete, Kenya Colony, under the direction of Mr. J.W.C. Dougall, who served as the secretary of the Education Commission to East Africa. Another Jeanes School is established at Hope Fountain, in Southern Rhodesia, under Rev. Neville Jones, as well as one at Mazabuka in Northern Rhodesia. This type of school seems destined to be multiplied in every part of Africa but especially in British Colonies.

A conference at High Leigh, near London, in September 1924, at which problems of British administration and control were discussed by missionaries and Government representatives, with a few Americans in attendance, was supplemented for American interests by a Conference on Africa, under the Africa Committee of the Committee of Reference and Counsel, at Hartford, Conn., in November, 1925. This meeting emphasized the problems common to all the American Boards working in Africa, and prepared the way for the more definite dealings of the Committee with the difficulties all faced.

A sub-committee on Africa of the Committee of Reference and Counsel was appointed in 1924 to facilitate cooperative effort by the Boards based upon fuller understanding of common problems.

The International Association of Agricultural Missions has given frequent attention to Africa's needs for education in agriculture. The Africans are essentially a rural people, feeding themselves from their own gardens.

Although it is a mission field where agricultural training is of prime importance well organized training centers in Africa have been slow in developing. The study of improved methods in the care of the soil and its productiveness has also lagged. A study of African soils and plants has been made by the United States Department of Agriculture and a volume entitled "The Vegetation and Soils of Africa", - by H.L. Shantz and C.F. Marbut, - was published by the American Geographical Society in 1923.

In 1931 the Agricultural Missions Foundation was established, with headquarters in New York, to foster experiment, and aid agricultural missions.

In June 1926, the International Institute of African Languages and Cultures was organized with Prof. D. Westermann the first Director. This Institute aims to correlate the studies of native life and lore, revise the orthography of native languages, and encourage native authorship. A quarterly journal, "Africa" is published by this Institute. A five-year plan of research was launched in 1931 designed to study the older native cultures in their transitional forms under changing conditions, and fellowship funds were made available. (See "Africa", Vol. V No. 1). Several monographs have already been published by the Institute as follows:

- "Chaka" by Thomas Mofolo, translated by Mr. F.H. Dutton
- "The BaVenda" by H.A. Stayt
- "Nuer Customs and Folklore" by Roy Huffman
- "Tales Told in Togoland" by Mr. A.W. Cardinall
- "Economics in Primitive Communities" by Richard Thurnwald
- "Djenne; un cite africaine" by Charles Monteil
- "The African Labourer" by Major G. St. J. Orde-Browne
- "Caravans of the Old Sahara" by E.W. Bovill
- "Valenge Women" by Miss E. Dora Farthy
- "Practical Phonetics for Students of African Languages" by Dr. Westermann and Dr. Ida C. Ward
- "Introduction to the Phonology of Bantu Languages" by Prof. Carl Meinhof and translated by Dr. N.J. van Warmelo  
(See Africa Vol VII No. 1, pp17-18)

An economic and sociological survey of the problems of mining areas was conducted by J. Merle Davis under the auspices of the Department of Social and Industrial Research of the International Missionary Council. "Modern Industry and the African" is the title of the volume which contains the commission's report.

An international conference on the "Christian Mission in Africa", held at Le Zoute, Belgium, in September 1926, brought together for the first time representatives of Missions and Governments at work in Africa, for the discussion of the new phases of Africa's emerging self-consciousness. The fresh problems stirred by clashes of commercial and administrative interests were considered, as well as the adjustment of permanent values in native life to the changing conditions attendant upon the evolution of Africa from a primitive tribal culture into modern civilization precipitated by multiplied foreign contacts.

A significant effort in behalf of Africa and Africans was the tour of

British East and South Africa in 1927 by Dr. F.D. Keppel, the President of the Carnegie Corporation and Mr. James Bertram, the secretary of the same organization. As a result of this tour, several important movements have already been initiated for the improvement of the education of both European and Native people. The chief provision for the Natives is the encouragement of Jeanes Training Schools.

Since 1923 a signal success in cooperation may be cited in the plan by which the three Colonization Societies in the United States interested in the development of Liberia have combined with the three leading Mission Boards at work there, and the Phelps-Stokes Fund, to form an Advisory Committee on Education in Liberia, to support an Advisor in Education on the field. Possibly the outstanding achievement of Mr. Sibley, the first advisor, was the preparation of text-books adapted to African life. As illustrating the new attitude of governments there should be noted the Imperial Advisory Committee on Native Education in Tropical Africa appointed by the British Colonial Office; also the aid given to missionaries through the courses of instruction opened in Belgium and Portugal for acquiring the government language as well as for medical training, thus making it easier for missionaries to comply with government requirements as to qualifications for teaching and practice under the new regulations. It is now possible to acquire the necessary diplomas by a period of study in Brussels, Paris, or Lisbon, which will admit the missionary to recognized standing in the colonies.

Dr. Oldham's visit to East Africa in connection with the Advisory Committee on Native Education was followed by his valuable book, "The Remaking of Man in Africa", in which he pointed out the need of correlation and coordination in educational method and theory and the examination of ways in which adaptations and adjustments to governmental policies might be effected.

The cooperation of governments in Africa is seen also in such enterprises as the founding of Achimota, the school and college in the Gold Coast; aid in other educational projects like the "Jeanes" visiting teachers in Kenya and elsewhere; and provision of medical supplies to missionaries in the Belgian Congo. The study of labor conditions in Kenya and the Union of South Africa; of slavery and forced labor in Portuguese territory submitted to the League of Nations - with its echo in Sierra Leone bringing about the freeing of domestic slaves - are characteristic examples of present-day concern on the part of government for the interests of the native population. The Commission on Slavery in Liberia appointed by and serving under the League of Nations 1930 and 1931 is another such effort.

There has become available a considerable fund of information on African manners and customs, religious beliefs, magical practices, judicial and administrative procedure, folklore, psychology, arts and crafts. Books not merely of interest but of scientific accuracy have increased in number during the last two decades to an amazing degree. It is not necessary for any one to remain in ignorance of the intimate details of African tribal life and thought.

The International Committee on Christian Literature for Africa was formed in 1929 with headquarters in London and Miss Margaret Wrong as Executive Secretary. The small, leaflet-magazine, "Listen", is published under the auspices of this Committee as well as a quarterly bulletin, "Books for Africa". The aim is



to reach the literate natives with Christian reading matter, to foster native authorship, to aid in preparation of manuals on health and hygiene, child care, text-books adapted to the culture and to inform people in Africa about publications needed in their work. Miss Wrong's visit to Africa in 1926, with Miss Gibson, made more clear the scope of work of the Literature Committee and the ways in which correlation and cooperation might be made more effective.

In Congo a series of conferences have aided in the consolidation of the work of missions and in clarifying the common problems. The first of these was the initial meeting of the Congo General Conference of Protestant Missionaries in 1902. The second was the formation of the Congo Continuation Committee in 1911, by the above General Conference. In 1925 the Continuation Committee was changed to the Congo Protestant Council and in 1928 the Jubilee General Conference was held at Leopoldville and provided for the establishment of a permanent secretariat with a resident secretary at Leopoldville.

Dr. John R. Mott made a very significant trip to Africa in 1934, at which time, in a series of conferences he was able to point out the ways in which comparable problems in other parts of the world had been solved, the organization of the Christian Council of South Africa was effected at this time.

The enormous investments of capital in Africa by Western nations and Western commercial interests of every description have created situations and problems of extreme difficulty for the natives, colonial administrators, and missionaries alike. Economic invasion, the exploitation of labor, the domination generally of the white man, race discrimination, land grabbing, the overthrow of the old tribal customs and social order, the general unsettlement of the masses, the introduction of western vices, and the prevailing unrest traceable to strong racial and national ambitions - all these contribute to make Africa an interesting but increasingly difficult continent for Christian missionary effort.

For the guidance of a gifted race, on its emergence from the simplicity of tribal life into all the intricacies of modern civilization, there is need for the highest type of missionary and it is clear that the perplexities of the present demand fullest preliminary training.

Let us turn now to some definite suggestions for missionary preparation for Africa. While the area under consideration is that part of Africa south of the Sahara Desert, the recommendations embodied in this report may apply with equal force to any region of Africa in which primitive beliefs have not been displaced by either Christianity or Mohammedanism. (Wherever material from the former report on the Preparation of Missionaries to Africa (published 1914) is used from this point on, indication of this fact will be omitted in order not to distract the attention of the reader.)

## II QUALIFICATIONS

Attention is called at the outset to certain qualities of personality, including physical constitution, temperament, mental attitudes and spiritual graces, which are not only highly desirable but practically indispensable to success in this field. Without them the most elaborate educational acquirements would be futile. These personal characteristics can here best be indicated in connection with a brief statement of some of the special conditions with which the missionary to Pagan Africa is confronted.

## Physical Health

Although almost the entire region, e.g., the portion parallel in latitude with South America between Panama and Paraguay, lies within the tropics, Africa offers considerable variety of climate. The mean annual temperature below the 5th degree N. to the Orange River in the South, is about 80 degrees F.; but the varying degrees of moisture, rainfall and elevation in different sections produce, even at the same latitude, very unequal heat conditions, which vitally affect the residence and work of the missionary. For instance, on the extensive plateaus of Equatorial East Africa from Abyssinia to the Rhodesias, one may enjoy cool nights and live in comparative comfort, while on the coastlines of this region both East and West the climate is exceedingly trying on account of surface depressions and increased humidity. For similar reasons the average temperature of some sections of Angola and of Tanganyika Territory is several degrees lower than that of Southern Uganda directly under the Equator. But in whatever section he may labor (except in the more temperate regions of the sub-tropical South), and with whatever alleviations of sea-breezes and elevation, the missionary will miss the ozone of North America. He will feel the power of the African sun, and will realize the importance of a physique that can offer due resistance to the depression and wear of the torrid zone.

In recent years much has been done through the appreciation of modern methods of sanitation, and the development of preventive medicine to improve health conditions in Tropical Africa. The present-day missionary has the advantage not only of these improved conditions, but of the accumulated experience of his predecessors, many of whom by due care have rendered long periods of strenuous pioneer service, and have survived to vigorous old age. With wise attention to diet, rest, the sun, preventive hygiene, and in some sections frequent furloughs, the future missionary, other things being equal, may thrive and labor effectively in this field.

A sound bodily constitution with unimpaired health is an absolute foundation requirement in any missionary to Africa. The candidate should be able to pass a physical examination, equal to that of a first class insurance risk, at the hands of a physician acquainted with the conditions and effects of tropical climate. No one should undertake work in Africa who is predisposed to malaria or who has had heat stroke, or is over sensitive to the sun's rays or has weak nerves or heart or is subject to rheumatism or alimentary disorders.

## Personal Qualities and Attitudes

The social environment of the African missionary makes quite as exacting demands on other aspects of his personality as does the climate upon his physical organization. The whole atmosphere and complexion of an uncivilized community tends to bewilder, depress and irritate one who has been reared in the culture of a Christian land. It should be frankly stated that African paganism is heathenism on its most gigantic scale, and, in some tribes, at its lowest levels. "The bulk of the population is immersed in darkness." The people exhibit the ignorance of childhood without its innocence. The missionary is surrounded by the stagnation and downward pull of primitive conditions. All about him are crude institutions, strange social customs, religious practices, too often degrading, - the signs of mental confusion, moral debasement and spiritual decline. In such an environment with its moral dangers the missionary is expected not only to maintain his own integrity, but, in all that he does and

is, in every expression that he makes of himself, to be a living and leading example of the Christ-like life. Vast importance attaches, therefore, to his temperamental qualities, his characteristic attitudes of mind and heart, the spirit he manifests in all the relations he sustains to his missionary associates and to the natives. From the standpoint of his own happiness and effectiveness the matters here spoken of are of the gravest importance. Willingness to serve wherever one is needed, and ability to work harmoniously with others, in honor preferring one's associates, are two indispensable elements in the missionary's character. The young appointee should arrive on the field as a learner, and might well welcome advice based upon the experience of the older missionaries.

### Perseverance and Patience

A factor in the general depression of the social environment is the isolation of the missionary, especially in districts where pioneer work is being done. Absolutely essential for endurance and helpful labor is such a strong resourceful spiritual life, developed through vital contact with divine forces, as shall make one less and less reliant on the religious supports and stimuli to which one has been accustomed in Christian countries. A patient and forbearing spirit is a signal requirement in dealing with primitive peoples, who are much like children. Although the missionary successes among African pagans are, on the whole, very heartening, and results come quickly as compared with other fields, yet Africa candidates should prepare themselves for the possibility of enduring loneliness, of adapting themselves uncomplainingly to emergent and unpleasant situations, and of persevering often in the absence of encouragements and in the presence of many positive discouragements.

### Linguistic Ability

Missionary candidates for Africa must possess good linguistic aptitude, especially the ability to acquire the spoken language. This must be done in some cases without grammars, lexicons, or other text-books. Nor can much be expected from native instructors. A quick, ear, a ready tongue, a retentive memory, a knowledge of phonetic principles, and acquaintance with methods of language study and acquisition are requisite. Many African languages yet remain not only to be acquired, but to be reduced to writing and made the vehicles of Christian culture.

### Pioneer Qualities

The report on "Unoccupied Fields", submitted to the International Missionary Council at its meeting in Jerusalem 1928 and the reports of the Phelps-Stokes Commissions to East and West Africa previously prepared and differing greatly from the first mentioned report in respect to Africa's needs, offer the latest definite information on this subject. There is still a call for pioneer missionaries for Africa. Upon candidates now preparing for their life work will devolve, in large measure, the task of establishing Christianity in territory still unoccupied. This task is a challenge to men and women possessing in extraordinary degree the qualities of courage, initiative, resourcefulness, leadership and dauntless faith, as well as the practical all-round equipment that can beat new paths through the jungle and establish relations with new tribes. It is urged that the desire to do pioneer work should not, however, make the candidate unwilling to serve in the older stations of his mission.

## Religious Approach

Essentially a religious folk, possessing an awareness of spiritual powers, eager to make offerings, responsive to ceremony and ritual, with a sense of the deference due to superior beings, and with an almost uncanny sense of the occult, cheerful, buoyant in temperament, subject to extremes of dread, frantic terror, despair, when unaccountable misfortune strikes them down, these African natives offer an amazingly fruitful field for the Christian teaching which will lead them to see God in their world, controlling the forces of nature, a Being to whom they can offer the worship of loving and thankful hearts and to whom they can look for personal guidance and protection. Of vital importance, therefore, is the missionary's approach to the religious beliefs and practices of the people. The present attitude of Christian missions is one of sympathy, of a desire to multiply points of contact with those among whom the missionary labors. The object is to share the rich spiritual inheritance of Christianity, to work out upon a new soil, on new foundations, a Christian way of life by presenting a knowledge of Christ.

It is continually being discovered that in Africa among the more advanced tribes and even among the less promising ones there are certain underlying beliefs and attitudes which offer points of attachment for Christian teaching. To uncover these and build upon them will ensure a sounder growth, a more logical development, a promise of the evolution of an enlightened Christianity.

It is significant that no tribe has been found in Africa which has not a belief in a Supreme Being, dim and misty, often a remote Power unrelated to the life of the present, not interested in everyday affairs, his functions indefinite, his praise-names forgotten, worship offered intermittantly or not at all, but nevertheless a belief in the background of the people's minds which could be revived, invested with new meaning, transmuted, glorified into a concept of a Deity, - God made alive, accessible to men, concerned with men's welfare. No longer need He be "God who made us, but went away and forgot us," as Miss Jean Mackenzie has well translated for the Bulu.

## III COURSES OF STUDY FOR MISSIONARY CANDIDATES

It is an axiom in educational principles that the more elementary the teaching the more careful should be the training for it. To instruct the youngest children and to present facts most simply require more thought and more analytical study than would be called for in dealing with more mature minds. To present truth to people of simple cultures will make more exacting demands upon the natural or acquired gifts of a foreigner than would the exposition of advanced theories to members of a complex civilization.

Training for Africa therefore needs to be painstaking and thorough. Knowledge of subject matter is not enough but an efficient method of handling it is of equal importance. Information and zeal are essential but so are ways of imparting truth in all realms. Most important of all is the ability to study the customs of the people. To the end that the missionary may begin with an equipment as nearly adequate as can be secured, a general college course ought to be counted as prerequisite. Specific training can be added to utmost advantage, and, indeed, in this day of specialization even on the mission field, with

established missions departmentalized, it is almost necessary. All candidates who expect to qualify as evangelists, teachers, nurses and physicians, therefore, should take a college or university course, as a foundation. A possible exception may be made of one preparing especially for industrial work or engineering and who has secured discipline and skill in the prosecution of his technical training. But even he would find his ability and influence multiplied by a general college course. A Board Secretary of wide experience in African missions says: "The places are few in Africa which can be filled by men lacking college education."

### Important Undergraduate Studies

While neglecting none of the required work in the college or university course, students contemplating work in Africa, would do well to regard the following subjects of particular value. They should specialize in these, or at least some of them, so far as time and the undergraduate elective system permit.

#### Group I

Primitive Religion and Anthropology  
Agriculture  
Physiology, Hygiene and Sanitation  
Household Arts  
Land Surveying  
Drawing of site and building plans

#### Group II

Sociology  
Psychology  
Economics  
Government  
Biology  
Chemistry and Physics

#### Group III

Mastery of the English Bible  
History - Ancient and Modern  
Modern Languages - especially French and German  
Greek - for those who are to translate the New Testament

### Courses in Theological Seminary or Bible School

Men of broad religious education and sound biblical scholarship are needed to become effective evangelists and preachers, to organize and develop native churches, to inspire and train native evangelists, to found and foster theological seminaries or Bible schools for the native ministry, to give instruction in such institutions, to lead in the social application of Christianity to tribal life, to translate the scriptures into new vernaculars and to provide suitable Christian literature for the native Christian community. The following courses usually offered in North American Theological Seminaries or Bible schools are set down, not to the disparagement of others omitted from the list, but as bearing very directly on the equipment of the Christian teacher in Africa.

#### Group I

The English Bible  
Church History  
Education - with special emphasis on the necessary adaptations to develop the religious life, and to supply the psychological and character needs of the individual, as well as to supply the social necessities of the community.

Comparative Religion  
Social Sciences

Group II

The English Bible  
Church History  
Economics - with special emphasis on agriculture and industry  
Public Health Education and Social Service  
Literature, Rhetoric and Public Speaking

The values of a clear, comprehensive and usable knowledge of the contents of the English Bible, and of the fundamentals of Christianity cannot be too strongly stressed. Special study of the proverbs of the Old Testament and of the parables of the New is recommended. The African mind responds most readily to teaching put in proverbial, epigrammatic and allegorical forms.

Biblical Languages

Notwithstanding the lessening emphasis in some American seminaries on the original biblical tongues, there are two special reasons, apart from their acknowledged private value to the Bible student and teacher, why both Greek and Hebrew should be included here: (1) the well-trained theological man, especially if he enters new territory in Africa, is almost certain to be called on to do Bible translation work, in which case acquaintance with these languages is indispensable; (2) Hebrew as Dr. Nassau has pointed out, is an excellent propaedeutic to the study of Bantu. There are helpful analogies between Semitic and Bantu structure.

Special Studies

There is one group of studies which requires special emphasis as bearing more intimate relation to the missionary's task than any others, except Bible studies. Some of them have already been mentioned above in the list of undergraduate or theological subjects. But the entire list is here given with the suggestion that such of them as the candidate has not taken in regular course he should not fail to pursue, either in his graduate work, or privately. Phonetics should be taken under a well qualified instructor.

History of Missions  
History of Religion  
Economics - with special reference on agriculture, industry  
and household arts.  
Sociology - with special reference to rural life  
Principles of Education - with emphasis on adaptation to the  
needs of the individual and the  
community.  
Biology and Physical Science  
Phonetics

Studies especially Relating to Africa and its Missions

This section suggests studies designed to introduce candidates more intimately to the real life and problems of Africa, to some acquaintance with the land and people, and to the history and status of African missions. Academic

instruction is not obtainable on all of these subjects in the form recommended, although some are offered as graduate courses in the universities, and still others in special missionary training institutions. In any case they constitute ample and important themes for private reading and study, which candidates cannot too early begin, and which they can continue on the field with increasing profit and delight. The appended bibliography indicates authorities and sources.

(1) African Geography - "We must bear Africa in our eye", says Ratzel, "If we would understand the Africans." From a good map with descriptive text the candidate should acquaint himself with his prospective country, - its Jerusalem, its Judea, its Samaria, and even its uttermost parts. No land is more fascinating than Africa in the picturesque variety of its physical features. Few lands have greater resources, and economic possibilities. Familiarity should be sought with its territorial divisions, natural and political, its river systems, coastlands, deserts, lakes, forests, plateaus with their climatic and health conditions. Detailed study of course, will be given to the candidate's own field and its contiguous environs. The effect of geographical conditions on culture should be investigated and especially the natural forces which have checked the progress of the Africans. Practice in drawing maps from memory and observation will fix localities in mind and can be turned to profitable account later on the field. (See also Phelps Stokes Reports: Part I of Colonial Chapters.)

(2) African Ethnology and Ethnography - Who are the native Africans? What are their antecedents, kinships and characteristics? The candidate's imagination will be quickened and his interest in the people clarified by acquainting himself with the best narrative and descriptive literature concerning them. As Africa has few native historical records, the best introductory knowledge of its peoples is supplied in the above named subjects. Ethnography dealing with the origins, distribution and classification of races, ethnology, describing their characteristics. Almost any treatise or course on anthropology, ethnology or ethnography has considerable material on Africa, which is par excellence the continent of tribes. Candidates in general will give special attention to the great Bantu family. Those contemplating northern fields will be interested in the Sudanese border tribes, while others looking to South Africa will not neglect the non-Bantu Bushmen and Hottentots. Acquaintance should be sought also with the Negrilloes or Pygmies. A visit to a museum like that of the Smithsonian Institution at Washington or the American Museum of Natural History in New York would afford valuable illustrative material.

(3) Sociology of Primitive Peoples - Closely related to the fore-going is the more intensive study of the social life of non-civilized peoples. As an introduction the African candidate should consult the interpretations that have been given of the structure, institutions, customs and ruling ideas of African society. Practices in tribal government, slavery, polygamy, and "secret societies" should be inquired into. Women candidates will investigate especially the status of African women and children. This study should not lead one to dogmatic conclusions. It should simply open the mind to an appreciative and sympathetic attitude preparatory to first hand study of such matters after one reaches the field. (See Phelps-Stokes Reports - Parts I of Colonial Chapters and first four chapters.)

(4) Primitive Religion - Any course on Comparative Religion or the History of Religion has a section dealing with primitive and tribal cults. For Africa this branch of the study should be more extended. Candidates should

acquaint themselves with the main features of African animism, fetishism, and ancestor worship, and with the related subjects of magic and witchcraft. The status and function of the African witch-doctor is a subject for special inquiry, as is also the belief, more or less shadowy, in a supreme Being, found among all tribes. In studying pagan religion from books the candidate is warned as in the preceding section, not to conceive prejudices which may hamper him in more original and independent observation, which it is desirable that he should undertake on the field, in close contact with the people to whom he is to minister. The "Book of the African Soul" is not yet fully read or understood. The missionary should study it diligently, if he would discover how most effectively to present Christian truth.

(5) Mohammedanism - Especially candidates preparing for fields on the East coast and along the South Sudanese border from Uganda to Northern Nigeria inclusive - regions in which the immediate pressure of the Moslem advance constitutes one of the gravest situations in the missionary world, - should not omit from their preparation some knowledge of Mohammedanism. This knowledge is important for every missionary to Africa, since the religion of the Crescent has penetrated many interior parts of the central and southern sub-continent. Any missionary to the tribes of Africa may come face to face with this counter propaganda. The preparatory studies therefore should include some knowledge of the rise and progress of Mohammedanism, the growth of its tradition, and especially the modern Islamic movement in Africa. Acquaintance should be made with the Christian methods being considered or adopted to check it.

(6) History of African Exploration and Colonization - It is important to know the facts of the historical contact between Africa and Europe, especially during the modern period of discovery, exploration and colonization. The story from the days of the Portuguese navigators of the 15th century to the exploits of Livingstone, Stanley and Coillard, is a thrilling as well as a most informing one. Every candidate should read especially the literature relating to the exploration and discovery of central Africa, say from 1830 onward, and should be versed in the history of the European colonization of the southern half of the continent. The travels should be read of Mungo Park, Krapf, Burton, Speke, Baker, Schweinfurth, Bowditch (on Portuguese exploration), Du Chaillu, Mary Kingsley, Livingstone, Coillard, Stanley, George Grenfell and others. At least one good work on the general history of African colonization and development should be mastered.

(7) History of African Missions - A knowledge of the missionary history relating to the continent in general is important, to enable the candidate to appreciate the whole problem of African evangelization, and to relate his own service intelligently to the general propaganda. He should know of the past successes and failures, and the present status of mission work. He should appreciate also something of the magnitude of the unaccomplished task in Africa. He should make himself especially conversant with the special activities of his own Board. In default of a good course on the History of African missions, such as is given in some special institutions, he should master at least one good text book on the subject, also read the section on Africa in Volume I of the Edinburgh World Missionary Conference Report and reports since then which point out advance. (See also Phelps-Stokes Reports: Part II of Colonial Chapters.)

(8) Lives of Missionary Pioneers - The most fascinating missionary history is available in the biographies of the pioneers and eminent leaders, both native



and foreign. These should be read for their inspirational as well as their practical value. Note should be taken of the spiritual motive and power which have marked pioneer achievement. The list should be an extensive one.

#### IV FURTHER PROCESSES IN EQUIPMENT

Preparation in the following studies and experience is urged from the standpoint of personal efficiency and the actual demands of the work almost everywhere in Africa.

(1) Government Languages: Under the new governmental regulations requiring instruction in all schools of recognized grade to be given in the government language, it has become essential that the missionary be able to use with facility the language of the European government in control. This knowledge ought to be gained before arriving upon the field and if possible certificates of proficiency should be secured. Facilities for the study of the European languages needed have been made available and should by all means be used. The missionary who has not a command of the language is seriously hampered in his dealings with officials and his work may even be seriously interfered with if he cannot conform to this requirement. In the case of Liberia and all the British spheres where English is the state language, this requirement is, of course normally met by missionaries from North America and Great Britain.

A beginning should be made in the study of the governmental language while the missionary is still in the homeland, to be followed whenever possible by a period of residence for study in Brussels, Paris or Lisbon. Some knowledge of the culture and life of the home country of any colonial possession is very important as it will make easier the contacts with officials and the understanding of government policies.

(2) Phonetics and Linguistics: Although there are some parts of Africa under European control in which instruction must be given exclusively in the government language it is often permitted to teach the youngest children in the vernacular. Evangelistic work may be done in the vernacular even where it is forbidden in formal instruction in schools. To reach the African heart and mind it is essential that the tribal tongue be acquired. No man will reveal his soul through an interpreter. Many tragic mistakes have been made through a mistranslation. Experience has proved that the acquisition of an unwritten or scantily recorded language is enormously facilitated by a knowledge of phonetics and of the principles underlying linguistics. Correct use of the approved orthography is now considered essential in the recording of new languages. Thoroughgoing training in this scientific study is of primary importance to any one going to Africa where direct contact with the natives is so largely dependent upon the speaking of the vernacular.

This training will also help the missionary in his later work of teaching the government language to the natives. Such study should be undertaken before the missionary starts for the field, under a qualified instructor.

(3) Medical Knowledge: Knowledge of preventive medicine, first aid, personal hygiene and sanitary science is requisite for the care of one's own health in a tropical country. The knowledge of sex education is greatly to be

desired. The ability to render medical aid for the simpler ills and of accidents is a valuable asset. It facilitates the evangelistic approach, relieves distresses, wins friends, and meets emergencies when no physician or nurse is accessible. Measures to be taken in case of an epidemic or at the first indication of a newly introduced disease must often be understood by a non-medical missionary, and a woman missionary may frequently be required to attend obstretical cases. The evangelist meets sickness when a hundred miles away from a doctor. It is well if he can help. In some stations there is no resident physician. Some Boards require all candidates to take a year in tropical medicine, hygiene and minor surgery. A knowledge of simple dentistry is also valuable. The possession of useful elementary knowledge, however, should guard one against attempting what only a regular physician should undertake.

(4) Industrial Ability: Many missionaries are so located that they are thrown quite on their own resources for practical matters such as building, or supervising the construction of their own homes as well as school and other structures. Without some degree of knowledge of principles of construction as adapted to Africa, - such as art-proofing the foundations, taking into account excessive rainfall, conditions of climate calling for protection from dampness or extreme heat, screening, and above all the choice of a healthful site, - the missionary may either be quite helpless to proceed or may build so injudiciously that he and his family may suffer, the mission be put to unwarranted expense, and his successors greatly handicapped. In regions in which native construction is all circular, he will find it most perplexing to teach his helpers to square his corners for the familiar rectangular house.

If the building operations of a mission station are to be used to give the native employees - who may be actual or potential scholars - knowledge of a craft which they may later use either to build for themselves or to secure employment, the missionary will do well to keep these objectives in mind. Some missionaries aim to train their boys in a productive industry especially where there is a demand for such labor and the boys can be put on a satisfactory self-supporting basis. In such cases quite thoroughgoing industrial training in the school will call for well prepared industrial missionaries.

In other instances the aim has been to train the natives not for employment at a distance but for better living at home. Here vocational efficiency is not so much needed as an adaptation of educational activities to the needs of the pupils and the community.

(5) Other Practical Subjects: Bookkeeping is a practical requirement. There is scarcely a missionary in Africa who at one time or another does not have to "keep accounts." Photography is useful as a recreation, and still more as an aid to interpreting mission work to the home constituency. Music is regarded as very important. The ability to play a small organ or other instrument is of very great value in evangelistic work, and a means of relaxation and entertainment after the routine and fatigue of a long day.

It is taken for granted throughout this report that regular women missionaries will require substantially the same general preparation as men. They will find it advantageous also to be well equipped in the following: music, kindergarten and Montessori methods (which are peculiarly well adapted to the African child), domestic science, including dietetics, practical cooking and sewing (particularly

dressmaking), pattern cutting and in all duties related to family care and hygiene.

(6) Experience in Christian work: For all who expect to be evangelists and teachers, successful experience in evangelistic and educational work before sailing will be helpful preparation for Africa. The ability to win men and women personally to Christ is the most coveted gift. Experience also in social service and community welfare is commended.

The massing of native workmen by the hundreds of thousands at mining centers like Johannesburg, Kimberly, Elizabethville, and Ndola and in the coast cities of South Africa presents a problem as difficult as it is opportune. The precipitation of the natives into industrialism presents not only a series of problems in adjustment to these situations but also to the reabsorption into native life. Where whole family units are transplanted to the industrial centers, as in Belgian territory, the ultimate adjustment has not been solved. The task of the missionary at these centers is highly complex. It is a problem of quick evangelization since the native remains for only a few months or years; while the new environment, changed habits of life, together with strange temptations and generally demoralizing conditions tend to drag down the native to a depth even lower than his present primitive condition. Candidates expecting to work in these industrial centers should have, if possible, special training in social welfare and in the methods of the best organized city mission churches.

(7) Special Equipment of Medical Missionaries and Nurses: The medical missionary in addition to a preparatory college course, should be a graduate in medicine from a first-class medical college. Since every physician in Africa must be his own surgeon, expertness in general surgery is indispensable. An internship of at least one year in a hospital after graduation is an invaluable experience. Specialization in tropical diseases is an absolute requisite. A post-graduate course in this department in one of the American, British or continental schools of tropical medicine should be definitely planned and taken before going to the field. Very special attention should be given to the fevers and skin diseases which especially afflict Africa and to "sleeping sickness" which is making great ravages in some parts, especially in the Belgian Congo and the Camerouns. Every medical man is advised to know something of horticulture and irrigation and to be able to superintend the erection of a building. Skill in carpentry and plumbing is especially valuable.

The requirement of the Portuguese Government in regard to the practice of medicine and surgery in territory under its control is called to the attention of those expecting to serve there. Although it is permitted to treat the Africans without a Portuguese medical diploma, it is forbidden to treat Portuguese citizens. As this regulation often limits the usefulness of a doctor, it is recommended that, as far as possible, medical missionaries conform and acquire the necessary credentials under the auspices provided in Portugal itself. Although the regulation does not hold with equal emphasis in Belgian territory, it would be wise for missionaries to avail themselves of the admirable facilities in Belgium now placed at the disposal of doctors desiring to serve in the Belgian areas in Africa. These regulations are continually changing, however, and the requirements must be ascertained in each case.

Nurses for Africa should, as a rule, have broader professional training even than is usual for work in America, since more is expected of them. Competence in obstetrics, diseases of women, child care and feeding, and minor surgery

is desirable. Ability to teach is important. The nurse is especially looked to by African women for instruction as well as treatment in physical matters. Both physicians and nurses should have at least a good knowledge of the English Bible and should perform their work in the true evangelistic spirit.

An essential adjunct is the training of native medical assistants, very successfully accomplished in many medical centers. This training needs to be greatly extended in order to multiply the activity of the missionaries as well as relieve them of routine detail. Government regulation now makes certain demands in regard to their training.

(8) Special Equipment of Industrial Missionaries: Mention has been made of the desirability of every candidate acquiring skill in some trade or branch of practical industry. In addition to this, Africa needs men especially trained for, and giving more of their time to industrial work. Industrial development, the heightening of the entire plane of African life, is regarded as an integral part of the creation of a Christian community. Specialists are needed in agriculture, mechanics, printing, building, cabinet-making, book-binding and various other trades. For this service graduates of the best agricultural colleges and technical schools are sought by many mission boards. The achievements of Lovedale, Livingstonia, Uganda and Tiger Kloof exhibit the relation between industrial development and evangelization. Catholic missions have received marked impetus from the excellent industrial centers of the Belgian Freres. Men set apart for industrial work and even engineers called to operate mission steamers on the rivers should have some training in such subjects as those recommended under paragraph four above, and a good knowledge of the English Bible. In cases where a college course is impossible a year in a special institution for missionary training is desirable.

(9) Educational Missionaries: Emphasis upon educational equipment is being transferred from that of higher or advanced subjects to the elementary. Training for teaching beginners is commanding attention at present, because in this field even if "well begun" is not "half done", yet an unsatisfactory foundation provides nothing to build upon further along. Africa differs from all other mission fields in the fact that formal education has had to be introduced. Elsewhere the favored few have always had opportunity for education. In the "transfer of educational conventions", in Africa, the outcome, as Dr. Jones points out, has not been altogether satisfactory. General Armstrong phrased the matter thus, "An education is needed touching the whole range of life." Methods must be selected and objectives determined relating education to the life of the people. By demonstration and "project" the village life itself can be made both the field and the material for instruction.

It may be necessary to consider from the start whether the aim is to be to train for employment and dependence in the foreign dominated centers, or for independence and a return to village life in the bush, there to transform conditions. Training to secure a livelihood will determine one course. "Education for life" will influence the other. The study of the village environment, the needs of the village and the village people, hygiene, sanitation, diet, care of infants, will be the starting point for the educational missionary with the mass of the population for Africa. It is clear that well qualified, well trained educational missionaries are greatly needed as the new force is recruited, so that instead of grafting on a foreign system there may be adaptations which will cause the new life to grow up out of the old, possessing

a continuity, a transfer of the heritage of the African with a minimum of frictions.

Too much emphasis cannot be put on the preparation of the missionary in principles and methods of education. Those going into definitely educational work require a thorough training, while those who will have specialized forms of education under their charge require particular equipment for their tasks. For those who will spend part of their time in any form of teaching some training in principles and methods is essential. A teacher must not only know what he has to teach but how to teach it.

## V STUDY ON THE FIELD

The demands upon the time of a missionary in ordinary course will almost preclude systematic study after one has reached the field. Nevertheless his practical needs will call for time to be spent in acquiring the language, both vernacular and governmental. Incidental to language study and later in more intimate dealings with his people, the missionary should make the most of the opportunity to learn much concerning the manners and customs, the religious beliefs and practices, and to master the wealth of folklore. He will by this means be able to find his way into the thinking of those to whom he is ministering, penetrating the background of tradition, finding points of attachment for truth, as well as forms in which truth may be made more readily understood.

### First Year Studies

Unquestionably the principle task of the new missionary on reaching the field is the acquirement of its vernacular. Though this is recognized with unvarying unanimity by all Boards and Societies at work in Africa, there is at present considerable diversity of procedure as regards actual provision for language study. In some sections the facilities are felt to be quite insufficient and unsatisfactory. The multiplicity and diversity of dialects, the vast areas over which the missions are scattered, the difficulties of travel, the wide distances often between the stations of the same mission, the lack of instructors who can be permanently released for such work, all combine to render difficult the establishment of cooperative, centralized language schools, such as those which now exist in China and Japan. So far as the inquiries preceding this report could ascertain, there is no serious agitation for such an institution anywhere in Primitive Africa, though some missionaries contemplate it as a future possibility in the more compact Bantu areas.

With little uniformity as to time and requirements, as one looks over the whole field with its varying conditions, the study of the language is at present carried on under the instruction or supervision of an elder missionary or a native competent to teach it. Most missions have outlined a definite course covering periods varying from eighteen months to three years. The general ideal seems to be to leave the young missionary especially free for language work during the first year at the close of which an examination is given. The demands and responsibilities of the work accumulate so rapidly that the young missionary should take every advantage of this first year, following the prescribed courses under an older missionary or native teacher, and supplementing them by all possible conversational contact with the people. With a knowledge of phonetics and previous experience in language acquisition much can be done in the first year with African

languages which, fortunately make no such demands on the American intellect as more complicated languages like Russian or Chinese. The alert person should acquire a fluent use of the Bantu - so that he could preach acceptably within two years. Dr. Nassau mastered his fully in that period in the days when there were neither grammars nor teachers. A fair working knowledge of an African dialect has in some cases been gained in less than a year.

One of our native African correspondents writes thus: "I should like to impress candidates with the importance of a thorough mastery of the language. We natives use the term "missionary Bantu" for superficial use of our language, e.g. the missionary gains quickly a small knowledge and then undertakes to write. We natives resent this "literature" and refuse to read it."

In connection with the first year of language work the new missionary may profitably remain in the interrogative mood, learning all he can from the older and more experienced workers, and studying the various phases of his new environment. He should covet and seek to establish the most cordial relations with his associates and make friends of the natives. The note-book habit of recording impressions while they are still fresh is to be encouraged and recording descriptions of interesting scenes and events is of great value. Photography is an interesting and profitable recreation. Notes and pictures can later be worked up into useful articles for the church papers or magazines at home.

## VI LATER FIELD STUDIES

(1) Studies in local Religion and Society - The missionary well conversant with the native language is in a position such as no passing scientist or traveler can enjoy, of making a first hand study of the religious life and social practices of the people whom he has learned to call his own. Once the natives have come to regard him as their friend they become communicative and show willingness to cooperate with him in any object of his interest. It will always repay the young missionary to reserve judgment for the first few years at least on native customs such as marriage, polygamy, inheritance, commercial ownership of property, etc. The advantageous relation which the missionary may establish as a basis for the study of his people is well illustrated in what is said by an African missionary, author of the "Life of a South African Tribe" - "An intensive study carried out in close contact with the natives, the author enjoying the greatest confidence of his informants."

While studies of this sort may furnish the basis for post-graduate studies on furlough, leading possibly to a degree, they are not urged primarily from the scientific, academic standpoint, but chiefly because of their possible contribution to the better understanding of those whom the missionary seeks to reach with the gospel. From such studies a vast fund of literature may result, of incalculable value to African missions.

- (2) Study of Hygiene and Sanitation - (Education in East Africa" -  
A study of East, Central and South Africa by the Second African Education Commission under the auspices of the Phelps-Stokes Fund, New York. See pages 22-25)
- (3) Study of Agriculture - (See pages 35-40)

(4) Recreation - (See pages 31-35)

(5) Homes, Women and Children - (See pages 25-31)

(6) Folklore - As a key to the African mind and an aid to that desirable accomplishment of "thinking black", the study of tribal folklore is of recognized importance. Evangelists testify to its great value in their preaching. Every missionary has it within his power to make an original collection of the rhymes and tales which represent the accumulated deposit of tribal thought. This report would suggest to African missionaries the value and opportunity of collecting from other tribes, who have as yet had no compiler: such invaluable material as P. Amoury Talbot has secured from the Ekoi of Kamerun and Southern Nigeria. The study and collection of local and tribal proverbs, also is of much importance. They are valuable side-lights to the native mind, and are of special help in discourse.

Native African music has been far too little appreciated and studied. It is recognized by composers and critics as the most distinctive and rich of the products of primitive folk. In fact, the distinguished musical writer, H.E. Krehbiel, maintained that the chief contribution which America has so far made to the musical world is based upon the Negro folk songs and these come directly out of tribal life in Africa.

The development of a "singing evangelism" like that in India, is needed, using native melodies and rythms, with Christian words, carrying a message in familiar terms. These can be composed or arranged by natives, and will fit the setting as no foreign music can.

#### Government Relations

The missionary on the field must acquaint himself with the government policy of the colony in which his mission is located. He should read the government literature and have appreciation of administrative problems from the viewpoint of the government people.

#### Missionary Method

A valuable study in the method of missions would be a thorough investigation of the area in which one is working, with respect to distribution of forces, unoccupied territory, unreached people, interdenominational comity, methods of work, problems of the native church, the past history and present policy of each mission within the area. This should be undertaken not in the spirit of criticism, but from the impartial viewpoint of a survey, for the purpose of ascertaining the facts. The data thus gathered will not only be of value in presenting the needs of Africa, but will enable the missionary to view the problems of his own mission in their broader relations, and to discuss intelligently proposals of comity and union.

#### Bible Studies

The indispensability of these needs no argument. Suffice it to call attention to what all missionaries admit to be fundamental, but in which many confessedly fall behind. In the foreign field one gets out of touch with the great Bible study movements and methods of the home land, and, amid the strain

and rush of everyday duties is apt to lose system and goal in one's illumination, inspiration and strength. Whatever may have been the range and method of Bible study in the past this report ventures to suggest to those who are not following any definite program, the unfailing fruitfulness of STUDYING THE BIBLE BY BOOKS, - say a gospel or an epistle each month. Let one begin, for example, with the Epistle to the Ephesians and go through it mastering its sublime contents, until the soul is lifted up into the great age-long purposes of God. Whatever else is omitted from the missionary's daily program, daily systematic intensive Bible study, according to some definite plan, from which only extreme circumstances would cause him to deflect, is placed at the very foundation of his success and progress on the field.

While such devotional study of the Bible itself for the refreshment and culture of the spiritual life is of equally vital importance to all classes of missionaries, - to the industrial superintendent or the kindergartner as well as to the Bible teacher or the evangelist, - the ordained missionary or theological instructor cannot, without loss, neglect the intellectual stimulus resulting from a sustained acquaintance with the progress of Biblical scholarship. He can keep himself fairly well informed by reading a good theological quarterly, and a few of the select volumes each year, which present the results of historical Bible research and constructive interpretation.

#### The Production of Vernacular Christian Literature

In reducing scores of African languages and dialects to writing, in stimulating language culture through the introduction of printing, in providing vernacular text books and primary literature suited to peoples just emerging from illiteracy, in translating and circulating the Scriptures through the cooperation of the Bible Societies, the missionaries in Africa have been the pioneers of native Christian education. Detailed information has been obtained about 42 mission printing presses in Africa which print in more than 70 languages. The personnel is mainly African. There are 24 presses with one full-time European man on the Staff. In the older missions the vernacular literature has become quite extensive, including translations, text-books, magazines, and original compositions pertaining to the higher stages of culture. On the West coast (e.g., Nigeria) there are flourishing mission book rooms. The issues from presses like those of the Paris Societe Evangelique at Morija, or of the United Free Church of Scotland at Lovedale, have not only been abundant but have reached high literary merits. But surveying the whole field, Christian missions in Africa have no greater need at present than the cultivation of Christian literature in the native tongues. This need is now being met in part by the International Committee on Christian Literature for Africa.

It is recommended that more and more missionaries in connection with their advanced language study (and indeed as both incentive and objective for advanced language study) should undertake according to their particular interests and aptitudes, definite pieces of vernacular work, either in translation (with necessary adaptations) or in original composition. In this the assistance of competent natives should, where possible, be secured; and while provisional literature will be necessary in some dialects destined soon to disappear, the chief attention should be directed to the stronger languages which promise not only to survive but to serve large areas. As the Christian communities develop, there will be increasing need for men and women of special



linguistic attainments and literary gifts to be set apart entirely for such literary work.

### Avocations

Thus far the disciplines suggested for the missionary on the field are such as would seem to bear quite intimate relation to mission work. But the fact must not be ignored that the missionary is, first of all a human being with the usual limitations of strength and with more than usual need of recreational change of thought and work. This is particularly true of workers in Tropical Africa who are grappling with the most gigantic and difficult problems under the most trying conditions. This report ventures to repeat the exhortation that African missionaries shall not "keep the bow constantly bent". In addition to securing physical relaxation and repose, it is well that one should have some special theme as far as possible removed from the grind of the everyday tasks, to which the mind can turn at intervals with eagerness and delight. This escape from the strain and humdrum can be linked with ends not only pleasurable but useful. Those of studious habits can cultivate through the years some out-of-the-way phase of African life, which may eventuate in a real contribution to the interpretation of the Continent. Nature in most parts of Africa has secrets yet unrevealed, or only faintly apprehended. Are "the exquisitely luxurious experiences of the forest solitudes" only for the passing traveller? May not the missionary learn to say -

"The woods have songs for my especial ears,  
The waves a melody none else can tell  
And in the solemn night the stars look down  
With wondrous revelations in their gaze."

What is suggested is some subject in which one can have keen, enthusiastic interest, a hobby, an avocation, - geology, zoology, etymology, botany, astronomy or any science, some branch of literature or period of history, anything from current fiction back to "the glory that was Greece or the grandeur that was Rome." In some cases, perhaps, the farther off from Africa the theme is the better.

### VII STUDIES FOR MISSIONARIES ON FURLOUGH

In each case, account must be taken of health, time, age, finance, family relationships, the program of the mission board, the attitude of the supporting church, as well as the missionary's individual needs and his own conception as to how the furlough may most profitably be employed. The missionary himself, knowing his own field and his limitations in regard to it would have some idea as to what and where he ought to study. It is assumed that some can attend an institution only one term or semester and that some by special arrangement can devote an academic year or longer to special studies, while others may study privately. Those who cannot attend university or other lecture courses should make special arrangement for adequate library facilities. Probably the most important of all experiences and observations for missionaries who are not acquainted with America's educational achievements for Negroes in the Southern States, is a tour of the schools in these states. The most notable of these are: Hampton, and Tuskegee, Calhoun and Penn, the Jeanes Visiting Teachers, and the Rosenwald Schools, the Farm Demonstration, and the Home Demonstration Services of the U.S. Government.

### Conscious Needs and Preferences

The first factor governing the choice of subjects is the missionary's own knowledge of his need. If experience on the field has revealed deficiencies, or suggested special lines for advantageous improvement, he will proceed accordingly. In answer to the question: "If you could spend all of your furlough in study, what courses would you choose in view of the present demands of your work?" Correspondents from Natal, Rhodesia, Basutoland, Angola, Belgian Congo, and East Africa reply almost unanimously in favor of Bible courses, and instruction in medicine and hygiene. From fields on the Sudanese border and the East Coast where there is contact with Islam, preference is expressed for studies of Mohammedanism, including Arabic. Physicians report that they would like to specialize further in tropical diseases, while teachers would like to study the latest in educational science and practice. Industrial missionaries feel the importance of "brushing up" in their respective lines as well as adding other items to their equipment. Physicians find their needs best met, perhaps, at the schools of Tropical Medicine in London, Liverpool or Brussels, although at Harvard University there are now excellent opportunities for graduate instruction and research of this sort. There are in America also seminaries, universities and special institutions in which Biblical and related courses are designed to meet the missionary's need in special preparation. Concerning these the Secretary of the Foreign Missions Conference of North America, 156 Fifth Avenue, New York City will supply information if requested.

Since 1918 there has been an African Department in the Kennedy School of Missions, Hartford, Conn., designed not only to prepare newly appointed missionaries but to afford opportunities for study and research to missionaries on furlough. These courses in the backgrounds of native life, history, psychology, phonetics, governmental languages as well as many other supplementary studies, may be made the basis for the degrees of M.A. and Ph.D.

If with this course at Hartford there were combined a visit to the schools for Negroes in the southern states, as well as a stay of a few months in Europe for completing the study of the governmental language requirements, the equipment of the missionary would more nearly be proportioned to his task. Short-term courses are now offered in several centers.

### Scientific Agriculture

The following from a missionary in Mashonaland, emphasizing the increasing need for agricultural experts, will have its own suggestions for those engaged in this work: "I would recommend specialization in the natural sciences. The missionary should be prepared through the study of biology, physics, chemistry, zoology, geology, forestry, agriculture and botany to help the native to gain control of the forces of nature. He should be able to analyze soil and prescribe what the soil needs; he should be able to help the natives cultivate better plants, trees, grains, vegetables; he should be able to carry on experiments and make demonstrations as to what the native can do with the things at hand. Agriculturists from America unless they are able to experiment and meet the new conditions are often rendered helpless by the exigencies arising. The scientific problems of Africa are yet to be solved. Superstition will be broken down more quickly through scientific explanations than through theological training."

Missionaries wishing to specialize in agricultural science might spend at least a part of the furlough summer at a first class agricultural college, where both elementary and advanced courses in the above-named subjects are offered, including opportunity to secure acquaintance with the latest and most profitable methods. Cornell University offers such opportunities in courses designed for missionaries.

### Conclusion

This report has necessarily emphasized the intellectual side of preparation. It has dealt in some detail with studies and processes calculated to develop the missionary's natural abilities so that his thought and energy may be more effectively related to his tasks. But the report would not leave the impression of advocating anything like professionalism. Sufficient references have been made to spiritual requirements to indicate full recognition of their priority over all more technical equipment.



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